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AN HVNDRED  
*Heavenly Thoughts.*  
AND  
RESOLVTIONS,  
tending to draw the minde from  
*EVILL to GOOD.*

*Written by W. S.*  
PREACHER of GODS Worde  
in S. Iohns of *Maddermarket*  
in Norwich.

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PSAL. 1. 2.  
Blessed is the man that Meditates in Gods  
Lawe, day and night.

PRO. 14. 22.  
Doe they not erre that denise Euill? but mercy  
and truth shall be to them that denise good.

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C. W. 1616.

~~80 T. 1. 1.~~





To the Right Wor-  
shipfull and my most re-  
spected friend M<sup>rs</sup>. Anne  
Corbet (wife to the vertuous  
and godly Gentleman M<sup>r</sup>.  
THOMAS CORBET of  
Sprowston) a very wise godly  
and heavenly Gentlewoman,  
W. S. wisheth all pro-  
sperity.

RIG<sup>H</sup>T WORSHIPFVLL.



Am so tyed  
vnto you by  
your many fa-  
uours,

A 4



## The Epistle.

uours, as I professe I know not how to carry my selfe in thanksgiving to you. I haue heere some few thoughts or Meditations which may doe some good, I dedicate them to your Worship in way of thanks for your fauours. If you aske me for what vse they be of, I answere they are for this vse, to strengthen vs against the Deuill, to draw our minds from

## Dedicatorie.

from foule finnes, to alienate our minde from this present world which is euill; to teach vs to order our liues well, and to lead vs foreward to the Kingdome of Heauen. These thinges, whiles many others let their thoughts run a thousand waies amisse, I haue minded, and if they shail be read with the minde they were writtten, and taken on the right hand.

A 5      They

## The Epistle

They shall I trust not  
want their due effect,  
and good acceptance:  
I know they bee not  
excellent, and yet I know  
they be not worst. Your  
Worthines indeed (whom  
I haue oft admired)  
deserues farre better:  
yet I pray you accept  
these, and God I trust  
in time will inable mee  
to giue a further testi-  
monie of my loue. So  
the Lord of glory keep  
you

Dedicatorie.

*you and all yours:*

*From my Study in S.*

*Iohns of Mather-*

*market in Nor-*

*wich, this 26.*

*of Inly.*

1616.

Your Worships in the  
best bond that may be.

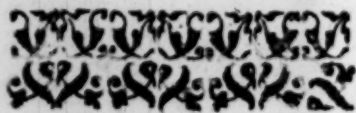
W. S.

To



## To the Reader.

Leaue thou the worst,  
and take the best:  
Ile thanke thee then  
and wish thee blest.



AN HVNDRED  
Heauenly Thoughts,  
and Resolutions, ten-  
ding to drawe the mind  
*from Euill to Good.*

## I.



WORTHY  
thing it is to  
haue a wor-  
thy name,  
for it is the  
principall ornament wee  
haue, and the fairest flow-  
er in our Garden: I had  
rather haue a face disfi-  
gured, a house ruinous,

a garment tattered, and  
to be in any base conditi-  
on then to lose my re-  
putation. Me thinkes it is  
like a well arayed ground  
or a pleasant place more  
then in any other deligh-  
ted in. *Therefore I vow,*  
*I will so rule my liberties,*  
*and so temper my vaine*  
*affection, as rude sim-*  
*plicity shall haue no place*  
*to disgrace me. Let Crowes*  
*then keepe their black-*  
*nesse and bee contented, to*  
*feede on Carrion. I will*  
*Swan-like keepe my white-*  
*nes, and delight my selfe*  
*in the guilded streames*  
*of*

of goodnesse. It is true,  
my weakenes is not fit for  
any great worthines, yet  
such as I resolve to uphold  
my selfe from wickednesse,  
a small fire is easily main-  
tained, but once extinct, is  
not easily kindled.

2

**I**F I see a man of a com-  
ly carriage, and noble  
and wise behaviour, ma-  
nifesting a most vertuous  
mind in all his actions, I  
will long and holily ob-  
serue



serue him, as desirous to  
 get some tast-pleasing  
 fruite of so fayre a tree.  
*But if on the contrary, I  
 see him of an ill fauoured  
 disposition, I will either  
 round him in the eare with  
 a wholsome admonition: or  
 else my countenance shall  
 deliuer to him in some pro-  
 portion, that I mislike his  
 wretched conuersation.*

---

## 3

**I**T is a peuisish imper-  
 fection, ouer bitterly  
 to glaunce at others re-  
 putati-

putation, and with prologues or without prologues, to let fly at them such words as may cast a great mist over their glory: And yet this I haue often marked, that some liberall tongues there be, can as easily trauill over Mountaines as Molehills, and exercise the freedome of their Language, as well in a Lordly as a lowly subiect. Hence many worthy guests bidden to mens banquets, are over-preserved with these over-flowing stories, and to them  
cheere-

cheerefulnes becomes tediousnes, and good enter-  
taynement is toured to discourtesie. But alas, this either argues pride, thinking to build vp their owne worthines by others worthlesnes: or else barrennes of Braine that can stumble on no better subiect, or else store of passion with which they are violently transported. *O Lord teach me to gather fruits of Wisedome out of these occasions, and when I heare others to speake bitter, I may exercise my*

my selfe to speake better,  
that who so markes my  
words proceeding from me,  
may know my tongue a  
quicke messenger of grace,  
and perceiue that store of  
Heauenly Thoughts haue  
Lordship in me.

---

## 4

**I**T is an ordinary thinge  
among the Vulger to  
nourish vp themselues  
with ouer-much hope, &  
though they be conquere  
d with pestilent passi  
ons, so that they be full  
of

of rash enmitie, plentifull  
in impatient sorrowes, a-  
boundant in idle workes,  
swelling in haughtines  
of heart, and deeply  
bemired in the base trade  
of ordinary worldlings.  
Yet they thinke that of  
God they may be greatly  
fauoured: But as a child,  
whose wit farre ouergoes  
his age, is quickly inter-  
rupted by death: So these  
ouer--stretching hopes  
quickely meete with an  
vnhappy repulse. The  
Spider buildes and is safe  
vntill the trimmers bee-  
some come, then soden-  
ly

ly she is displaced, dis-  
housed, dispatcht: Lo such  
is the vncertaine hope of  
the popular sort who ne-  
uer suspect themselues til  
they be past themselues.  
*But I will build my hopes  
on better staies and will  
not be so base as to make  
uncertainty the base or pil-  
ler of my safety.*

---

5

**V**Ertues skin is so full  
of braue beauty, that  
it scornes to lodge with  
foule impiety: it yeelds  
no

no acquaintance to sin,  
but vnfriendly: no enter-  
tainment but vnkindly;  
but vices like thornes can  
hugge together, and loue  
so deereely, that if you  
handle them to make a  
separatiō, they wil scarce  
spare your blood. Would  
a man thinke that fast &  
loose could loue, lie, and  
lincke together, they be  
so contrary, and yet be-  
hold, this is to be found,  
some fast for outward  
things, loose for inward,  
worldlings, and yet wyl-  
dings: some noted and  
stedfast misers, yet loose  
and

## Heauenly Thoughts.

11

and vnstedfast mistresses.  
But as for mee, I will so  
bee fast as the poore shall  
untie mee: And I will  
not bee so loose, as the  
world shall shame me.

---

6

**S**OME vessells may last  
long, but yet at length  
will leake. And we know  
vessells of glasse, though  
wel tempered, yet cannot  
long indure. Lo thus I  
haue



haue deemed of wordly friends: If somewhat firme, yet not euer, for being but brittle glasse, they quickly breake. *Then this shall be my renewed skill to wrap vp my matters in secrecie, since to bould out, or rather to hould in, man is of so small ability.*

---

7

**I** see that many golden houres are spent in wasting games, and manie dainty dayes in greedy getting gaires, but  
though

---

though it happen that  
some games be gaine-  
some, and gaines to o-  
thers gamesome. Yet will  
I not encounter with such  
strange adventures: But  
mine eyes, mine eares, my  
tongue my head shall serue  
for a better inquiry. For  
I have alwaies deemed it  
miserable to bee a man of  
mirth, or a man of ritches,  
and not to be (which passeth  
both these), a man of good-  
nesse.

## 8

**T**He aged, thinking themselves of some worthines, for their long and learned experience, haue learne to dispise the yong. *Young folke* (say they) *thinke old folkes fooles*, but *old folkes know that young folkes be fooles*. Contrariwise, young men thinking such weaknesse not fit for worthinesse, say, *Old folkes are froward,*

*froward, but young folkes  
are toward. As for mee, I  
am neither young nor  
old, yet age I will reue-  
rence, without contempt  
of youth: youth I wil loue  
without disgracing age.  
Age is heavy & weighs  
down the fraile and flesh-  
lie ballance, but listes  
vp the noble and spiritual  
part. And youth is quick  
and liuely, and though  
oft foyld with vaine and  
foule fancies, yet oft re-  
plenished with vertuons  
delights. Give mee then  
an old man spirituall, and  
a young man vertuous,*  
B 2 and

and both shall goe for  
currant.

---

## 9

**W**e vse to say that flesh  
is weak: and so it is,  
how then preuailes it so  
much with men? surely be-  
cause men are not men,  
for if we be men the rea-  
sonable part of our soule  
is to haue souereigne and  
absolute command, a-  
gainst which if any sensu-  
all motions arise, we are  
to yeeld al our sound for-  
ces

ces to the ouerthrowing  
of so vnnaturall a rebelli-  
on: *I will therefore take  
courage a fresh, and since  
I am to deale against so  
weake an Aduersary that  
in it selfe is nothing but  
weakenesse, I will resolute  
to resist it, and what right  
reason doth direct, by Gods  
helpe Ile perfect.*

10

**I** Haue lyued this thirty  
yeares, and euery yeare  
hath 365. dayes & euery  
B 3 day

day 24.houres so that one  
yeare hath 8760.houres,  
but 30.yeares, the age to  
which I haue attained,  
hath 262800.houres,  
now in these many hours,  
good Lord how oft haue  
I thought amisse, and if  
the houres amount to so  
big a summe, who can  
count my thoughts. And  
if to my thoughts I could  
adde my vnfauey and  
idle words, and then to  
these my omitting du-  
ties and committing ini-  
quities, might I not be  
ashamed, O Lord for-  
giue thy poore Seruant  
his

his innumerable sinnes,  
and teach me so to num-  
ber my dayes, as I may  
apply my heart to wise-  
dome.

---

II

**I**T is both Godly and  
necessary, betimes to  
fit for death: Godly, be-  
cause God hath charged,  
that the ignorance of our  
dissolution should moue  
vs to preparation, and be-  
sides, sends to vs diuers  
messengers to giue vs  
warning, for dulled sen-  
B 4 ces,



ces, weakned ioynts, gripping griefes, and aged wrinkles, what are they but messengers of God to prepare vs for death. Againe, necessary, for there be two errors which cannot after commission receiue correction: the one about marriage, the other about death: Hee then that will dye well, must prepare well. *Oh then I will account those blessed soules that thinke of these things, and those foolish and unhappy which cannot abide to heare of death. And who so by*  
*mirth*

mirth or promotion would  
stop me from this prepara-  
tion, I account him as an  
Host staying his drunken  
guest till night come, who  
riding then in darke, stum-  
bles and breakes his necke.

12

**T**O purchase houses,  
men imploy their  
deepest wits, omitting  
nothing that cunning can  
inuent or power minister:  
for a credit they say it  
is to be an owner. But by  
Gods grace I will die in the  
B 5 streetes

streetes, before I will bee  
purchaser or owner of some  
houses. The Pallace of  
Pride, the slaughter-house  
of cruelty, the filthy stews  
of uncleannes, the build-  
ing of oppression: I will e-  
uer loath, neuer loue, nor  
euer by them liue. And yet  
in the moyst & fickle im-  
pression of my eye-sight,  
behold many persons to  
be Lords of such, and so  
loue their houses, as they  
carry them about in their  
hearts.

13

I Haue seene many ,  
whom , no outward  
cherishing could salue  
the sores of their mind;  
their reason darkened  
with sorrow, their hearts  
greatly groning , teares  
haue run down their eyes  
& their tongues haue vt-  
tered many doleful notes,  
their countenances trou-  
bled, sometime so ouer-  
pressed , that they haue  
beene dangerously sicke,

a

a spectacle of misery. But why was this? surely God had ecclipsed his fauour and loue for shining on them. *O Lord I will desire about all things to haue thy loue, and feare nothing but to misse the same.*

## 14

**P**Eace is worth seeking at all times, but especially when the enemy is valourous, and men bee not of number to keepe the field against his forces

ces, yea it is then worth  
 hauing though it were  
 with losse: much more to  
 bee desired when it may  
 be had with reasonable  
 and honorable conditi-  
 ons. O my Soule! God is  
 Almighty in power, and  
 thou art weake: wilt thou  
 be proud and stubbornly  
 stout against him? canst  
 thou match his might?  
 Oh no. *I will then value*  
*his valour, and get with*  
*losse his fauour, yet I shall*  
*not loose since the forgiuer*  
*is as quicke as the deman-*  
*der: the forgoing of my*  
*holds in lusts may annoy*  
*me,*

me, but not so much as his  
deare loue will say me.

---

## 15

**I** Haue had friends that  
I haue thought of value  
but they haue shaken me  
off either through their  
their vnperfectnes, or my  
vnworthines: I wil there-  
fore loue the Lord about,  
with all the powers of my  
mind, whose perfect friend-  
ship no vnworthines in me  
nor vnperfectnes in him  
can once dissolve, for whom  
that

*that he lones once he lones  
euer.*

---

16

**A**. Man in ill compa-  
ny is like a pretious  
pearle fallen into the mi-  
rie grownd , the which  
the longer it lies the dee-  
per still it sinkes into it. I  
haue pittied the case of  
some, that (hauing beene  
of honest disposion) haue  
fallen into such muddy  
mire , and so haue lost  
their louely qualities .

*But*



*But I wil rather retire into  
some dwelling solitary, then  
infect my soule with such  
foule company. A chaste  
Dame if once you enter  
into termes of affection  
with her shee is gone,  
and from you flyes, as  
the hasty Hare from the  
swift greedy Grayhound:  
So will I flye from ill so-  
ciety, and greatly disdain  
to endanger my pretious  
graces, amongst their dir-  
ty Impieties.*

17

I Haue often thought in  
the mid'st of Agonies,  
I should haue bin thrust  
out of my earthly habita-  
tion, and that the weake  
house of my body would  
haue suffered an vtter o-  
uerthrow : And heerein  
surely I haue beene like  
to a Horse, desirous to  
run and miserably spur'd,  
but so short rayn'd by his  
Maister , as hee cannot  
stir forward : But I know  
before

before long the Raynes  
will be loosed and I shall  
bee so galled as I must  
runne. I will not bee so  
Horshish, as to galloppe  
I know not whither; But  
sithence my house is like  
to come to ruin, *I will  
make preparation for a  
more firme dwelling, least  
suddenly beeing cast out of  
house and harbour, I bee  
compelled to take vp a wo-  
full Lodging.*

---

18

**T**He Lord imploying  
vs in dangerous enter-  
prises, the more our  
vertue is tryed, yea the  
more pure wee grow. *I  
will learne therefore to like  
and not mislike, to loue  
and not to loath his sharpest  
dealings; For while many  
things might seeme to  
ouer-throw vs, they set vs  
up vppon the height of ho-  
nour.*

19 If

19

**I**F any take a spightfull  
griefe at me, and would  
force me with ouer-vehement  
iniuries to breake  
peace, and to vtter forth  
the violent passion of re-  
uenge. *I will shew forth  
no other but the fruits of  
a gentle nature, and I will  
be so farre from bringing  
forth that which desperate  
reuenge can imagine, that  
their mallice shall sooner  
cease then my unchanged  
patience.*

20 It

20

**I**T is no vulgar thing among the vulgar people to shoote their prayes and commendations at randome, sometimes they will sweetly speake and plentifully prayse men of great worthinesse: Anon they will not sticke to giue excessive commendations to the vilest varlets. *I will not care therefore what such wether-cockes tell of me:*

*me: For I count it a great  
happinesse onely to be pray-  
sed of them that are most  
praise-worthy-*

---

## 21

**M**Any thinke to re-  
ceave the guifts of  
Heauen, and yet shall re-  
ceave at Gods hands a  
resolute refusall, which  
will bee more wofull and  
vunwelcome to them then  
a bitter deniall to an ex-  
pected suiter: And no  
maruaile, for it is rather  
credit

credit then grace that leads most men to matter of Heauen. And when the spur of honour ceases, they willingly rest in their carnall delights, and follow the gentle currant of them: But now the most holy God hath such vile men in eternall hatefulnessse, and for such carriage, there shall bee neither grace nor fauourablenessse. *So then I will labour that in me euery thing may bee Godly and full of syncerity, and seriously I vow, that neither credit nor fauour, shall make*



*make mee to stubber ouer  
duty.*

22

**N**O close Arbour the  
Branches of which  
are so louingly enterla-  
ced one within the other  
can resist the strong vio-  
lence of Gods eye-sight,  
nor closest roomes which  
vnchast Dames count  
Chambers of delight, are  
destitute of Gods hono-  
rable presence. Why  
then braue Knights and  
faire

faire Ladies, and all my  
louely brethren & Sisters,  
let vs rather dye then  
spot our selues with se-  
cret filthines. Let vs mark  
a diligent and nimble  
dogge can finde a scent,  
which we thinke impossi-  
ble, and when God can  
make such a Creature to  
finde out such a thing,  
shall not hee bee able to  
finde out our wickednes,  
though wee bee in our  
Dennes? *Hence then I wil  
account it extreame folly  
any longer to imprison ini-  
quity.*

23

**A**N ambitious man  
strives to bring o-  
thers vertuous patience  
vnder him, and thinkes  
his maister-hood nothing  
without doing iniury to  
men: *But I dare not bee a  
man of such excellency,  
least God should aduance me  
to Hamans dignity.*

24 I

---

24

**I** Have thought it to bee  
no great matter to  
draw many euill men to  
many inconueniences; e-  
specially if a man would  
follow them with a watch  
full seruice: for euery pre-  
sent occasion will catch  
their senses, and their sen-  
ses are maisters of their  
silly minds, so that onely  
reuerence them and de-  
light them: and with that  
bridle and saddle you shal

C 2

well

---

well ride them. But as for me I am determined neuer to bee carried with such an eager & impatient delight of anything, as the nimble wits of the world shall with their lewd inticements draw me to sin.

## 25

**I**T is no vnusuall thing to make hard-wrested constructions of words oft proceeding from the kindest natures, which apprehended as true, estranges

ges loue and eclipses affection from shining any longer.. *But I haue often thought and will doe still, that the construction of mens speeches might bee best made by the Grammer-rules of affection.*

26

**I** Find that to a heart fully resolute to preach the truth, hatefull persons. and ignorant asses, to whom Counsell is tedious and reprehension

sion loathsome ( both in word and deede worke much annoyance, an euident token of an ignorant and shallow mind. Shallow Brookes murmur, most deepe silent slide away: and I haue heard Pies chattering, when better Birds haue held their peace. Mine eare then shall suck vp kind Counsells and wholsome reprehensions, which true louing teachers scatter before me. And I will bee so far from reproching them, that my kindest courtesie shall be employed for them.

27

**M**Any men thinke on nothing but their sports, seeke nothing but their sports. To their delights their attendance is directed, and to their pleasures the best fruits they can gather are brought. And surely once I thought these men in the highest blisse-fulnesse. But experience grounded on feeling hath taught me a better lesson,

C 4

and



and hath learned mee  
that the wickeds singings  
must be closed vp with  
heartie gronings. *I will*  
*blesse the Lord that hath*  
*vouchsafed to mee a better*  
*happines, and that hath lo-*  
*ued me so, as to bring me a-*  
*mong the sweet company of*  
*his beloued Saints: I say*  
*sweet indeed, which I will*  
*not forsake for the worlds*  
*faire delights: for God is*  
*their saying, and God is*  
*their singing, and God is*  
*the Load-starre of their*  
*life, the blessing of their*  
*eyes, the sweetnesse of*  
*their heart. Lord let mee*  
*live*

*live and dye in this sweet  
and heavenly society.*

---

29

**S**OME I haue beheld  
very famous and no-  
table for goodnesse, but  
since finding godlines ve-  
ry tedious, & being dead-  
ly tired with the length of  
the vncōfortable labour  
of it, they haue discarded  
it, giuing themselves to  
outragious licentiousnes  
in which they so flesh  
themselves, as I thinke  
C 5 they

---

they meane not to stop  
their race till they come  
to a head-long ouer-  
throw. Thus like some  
Mornings, they haue  
made gilden shewes of  
good meanings; but after  
clouds haue risen pow-  
ring out water and blac-  
king ouer all the face of  
Heauen. But *I am resolved*  
*to put forth my hand to eue-*  
*ry most painefull Office, ra-*  
*ther then to bee disseuered*  
*from the practise of godli-*  
*nesse.*

29

**M**En may maruaile,  
why so fraile and  
weake a creature as man,  
should yet so harden and  
stiffen himselfe in sinne a-  
gainst God, as he will not  
bee reclaymed : But is it  
not because his power is  
forgotten? his Soueraigne  
Lordship ouer al the crea-  
tures not carefully consi-  
dered ? For if these were  
currantly conceiued, the  
valiantest of men would  
find

finde inward dismayed-  
nesse, and bee deeply  
cast downe for feare of  
hellish darkenesse. The  
Marriners see when the  
Heauens fauour; the Sea  
faouours also, and they  
may be safe then and lye  
calmely: but if the Hea-  
uen frowne, and the  
windes begin to speake  
loud, and as in a tumul-  
tuous Kingdome to think  
themselves fittest instru-  
ments of commandment,  
then the sea will storme  
also: and the stoutest of  
them all waxe agast and  
astonished. *I will there  
fore*

fore keepe in a cleere Haue  
and seeke the fauour of  
the highest: and then no  
inferiour Creature will  
shew it selfe way-ward to  
mee.

---

30

**W**Ee count it a mi-  
serable condition to  
bee at Sea, in such a  
boystrous storme as the  
shippe wherein wee are  
harh neither power to  
staye, nor way to e-  
scape: but being carried  
with

with the Tirrany of the winde, and the treason of the sea, with vnresistable violence fals to destruction. But O how miserable is it then to bee tossed and tottered with the outragious furie of sinne and Sathan, when men shall haue nothing in them but despaire of safety, and an expectation of a loathsome end? This is a misery that goes beyond the degrees of comfort. *I will therefore flye vppon my sinnes, whiles I haue time to maister them, and I will leaue none of them alive*

*live least they should thus  
annoy me.*

31

**A**S it is in a storme at  
the sea, that in it wee  
may see the diuers man-  
ners of minds in distresse,  
some sitting weeping and  
wailing, till the sea swal-  
low them, some one  
more able to abide death  
then the feare of death,  
cuts his owne throat to  
preuent drowning, some  
praye, some curse, as  
if



if the Heauens could not  
be more angry then they  
were: so in the storme of  
reprooffe, some weepe,  
some pray, some fret, and  
some one or other cuts  
his owne throat, and  
workes vnexpected mis-  
chiefe. O the forcible  
power of the word that  
hath such strange effects:  
*I wil euer more admire thee,  
and in admiring thee loue  
thee.*

---

32

I Haue thought often,  
O that I could serue  
God as I wish. *But since I  
cannot doe as I would, I wil  
still goe on and content my  
selfe with that measure of  
grace my fa ther hath be-  
stowed vppon me.*

33 Good

33

**G**OOD men and such  
as be of a most sweet  
carriage and faire deme-  
nour, are often vniustly  
subiected to out-ragious  
wrongs, ill speeches, rude  
welcomes, hard farewels  
be their kindest comforts  
from ill disposed persons,  
when as to the wicked like  
themselues their hearts  
can tumble with ouer-  
much kindnesse : O wret-  
ched man thus to lay the  
fairest

fairest complexion on the  
filthiest fauour, and to set  
forth both in self-fluttish-  
nesse: Me thinkes a cer-  
taine sparke of holy indig-  
nation arises in me while  
I thinke of it. No excel-  
lent spirits will doe them-  
selues such wrong: But  
since it hath pleased the  
highest power to throw  
good men to such estate:  
*I will giue passage to my  
thoughts and rest content,  
knowing that though I bee  
a combersome Guest among  
men, yet of God I shall haue  
sweet refreshing.*

34

**M**An is so fond as hee desires thinges both vnlawfull and vnpossible. but alas, poore wretch in so desiring hee desires punishing, for vnlawfull desires are surely punished after the effect of inioying, and impossible desires are punished in the desire it selfe. *I will not then desire any thinge, but I will waigh by Wisdome and Vertue whether it be lawfull and possible.*

35 Diuers

35

**D**iuers young men of  
the brauest minde,  
ledde with the blindnes  
of lust and rage, neuer  
linne till they haue per-  
formed some notable  
mischiefe, thinking them-  
selues the onely men of  
most approued good-  
nesse, but when they haue  
hurt guiltlesse persons,  
and feele the smart  
of punishment. O the  
cowardise of a guilty  
conscience

conscience! angry threatnings and light hurts to these strong hearts are grievous wounds, and so strange as they faint and know not how to beare them. *So then, a good Conscience shall bee to mee a Castle, out of which I will not step so much as a haire's breadth.*

36

**M** Any are maisters of lands that are not maisters of themselves, who

who though great shewes  
are made to blinde the  
world, yet haue no other  
thoughts then come of  
vnquiet senses. Heere  
poysonous heats of affec-  
tions torments them,  
there strange guests in-  
uade their soules, fond  
and foule desires haue  
strength to cōquer them.  
A wofull thing to inioy  
other things, but not to  
inioy a mans selfe. *But*  
*I will endeavour that no*  
*spotted thoughts shall con-*  
*quer mee my life to staine,*  
*least I fall to outragious*  
*follies.*



37

**V**Hen I consider  
mans meanenes,  
I wonder God did not dis-  
daine to lay any treasure  
with him, where they  
are stayned with so many  
imperfections. But this  
is the will of our excellent  
Creator, who ( whatsoe-  
uer wee deeme ) will hide  
rare guifts vnder such ear-  
then vessells. *Oh therefore*  
*I will giue shankes to God*  
*that settles a Crowne on my*  
*base estate, and vouchsafes*  
to

*to descend to my poore matters, meaning by his diuine hand to imbrace me, and from my basenes to turne me vnto high preferment,*

---

38

**S**ome haue intangled themselves so in folly, that they be tyed fast with the bonds of necessity: but hee that suffers himselfe to bee surprized by necessity, doth no more any thing freely his coun- cels is and actions saour

D of

---

of a trouble diudgement.  
*I vow then to keepe my  
selfe from folly, that I  
may thinke and doe at li-  
berty.*

---

39

**T**O doe well among  
men of honour is ea-  
sie and ordinary, but not  
to suffer himselfe to bee  
transported with the cor-  
ruptions of the time, nor  
to followe the violent  
passions of a multitude,  
but to desire the good, to  
dare vndertake it, and  
to

to effect it in a bad season,  
in the which vice is ho-  
noured with the recom-  
pence of vertue, it is an  
infallible argument of a  
spirit wonderfully dispo-  
sed by nature to all good  
& commendable things.  
*I purpose therefore by Gods  
grace in the midst of cor-  
ruption to haue vertue for  
my portion.*

---

40

OF great friends are  
made greatest enemies  
D 2 hatred

---

*Plutarch.*

hatred so followes and  
accompanies friendship,  
*Chilon* tolde him that  
vaunted hee had no e-  
nemies that hee should  
also haue no friendes. *I*  
*will then so vse my friends,*  
*as I looke they should bee*  
*mine enemies, and onely*  
*my God shall bee my stron-*  
*gest hold who in the day of*  
*trouble knowes them that*  
*trust in him.*

---

41

**I**T is hard to repaire and recompence the iniuries done to faith and reputation. *Fama et fidei damna maiora sunt, quam que aestimari queant.* The losses of our fame and faith be greater then can be deemed. *I will be wary then how I runne on such rockes as giues mee such knockes.*

D 3

42 Christi-

C Hristianity I haue oft resembled to a schoole in which are golden bookes, and seuer, yet fruitfull teachers. But as in other schooles it frequently falls out, so in this: For as I haue scene trimme bookes dight in veluet, and decked with golden leaues, much please the vnacquainted sight of silly boyes, vntill the Rod began to play his part, then they would faine be gon: so whilst many fooles haue apprehended pleasing objects in *Christs* schoole, Christianity should bee as deare to them as their embosomed guest,

guest, but whē the maister hath  
giuen some noysome blowes,  
as ill appointed Knights they  
flye the field, and sucke from  
thence a mortal mislike of such  
a life: *But with good grace I speak  
it, in this schoole all things are  
beautifull: And with a feeling  
declaration my tongue shall vi-  
ter, that my teachers blowes bee  
sweetest blowes of loue.*

43

**I** Haue thought of those that  
doe abuse the Ministers,  
that they doe corrupt the  
watch-men Oh then! when the  
great Captaine shall come the

D 4

cor-



corrupter and the corrupted shall smart for it.

---

## 44

**I** See many noble wits  
bende themselves to  
mean subiects when they  
might bend their minds  
to higher thoughts: they  
furnish themselves with  
very faire apparrell, fine  
deckings they think much  
beautifie them: they e-  
rect stately buildings,  
dainty deuices much de-  
light them; huntings,  
hawk-

hawkings, gamings, dancings and dauncing be onely ioyes: They giue noble entertainment to strangers: shew franknesse of minde to friends, and set out euery thing in most gorgeous manner to the dignifying of their honour. But where bee the men whose excellency of minde hath taken vp a well chosen course in vertue? where be the men that haue well trained and long exercised their minds in more excellent and heavenly contemplations, that

D 5                      haue

haue apparelled & deckt  
their mind with grace:  
A man might shew thou-  
sands to these things sma-  
ly enclyned whiles they  
omitte no toyle nor ser-  
uice in the other. Vnhap-  
py men so to diuert their  
thoughts from the wayes  
of goodnes, and to loose,  
nay to abuse their time,  
I beare great honour to  
the names of these: *But*  
*Lord let me be bedded in my*  
*grauē, rather then wedded*  
*to such iniquity as shoulde*  
*cause my affections to bee*  
*estranged from mee.*

45

**R**Ich men are counted  
the richest Iuels, al-  
though they bee neither  
well formed by nature,  
nor framed by education  
to the true exercise of  
vertue: These haue the  
largest prayses, the most  
earne intreaties, the high-  
est Titles, the most hum-  
ble seruice, and the lowest  
reuerence: These be reck-  
ned the onely blessed, the  
high Cedars, the rich Ru-  
bies the only shining suns.

But if

if God haue any skill in  
painting out mens con-  
ditions mens markes bee  
taken amisse: for hee will  
tel vs ritches without ver-  
tue is nothing gratefull,  
and some that haue been  
acquainted with ritch  
mens priuate sorrowes,  
will constantly affirme  
that their muddy abun-  
dance is full of carking a-  
gonies. Kings Crownes  
cannot help them from  
the cruell head-ach, nor  
shooes of gold preserue  
from the painfull gout.  
*I wil neuer therfore plunge  
my thoughts into ritches  
bondage,*

*bondage, but looke after  
and long for my heauenly  
inheritage.*

---

46

**I** Maruaile much why  
men should bee transf.  
with such ouer-vehement  
affection, to tast so gree-  
dily of the worlds vani-  
ties, and so much to let  
loose the raines of their  
desires to such fickle mo-  
ueables. What conceit  
is it they build vppon? do  
they thinke such onely fa-  
uoured

uored and aduanced of God? No, the eternall spring of vertue testifies he hath such men in eternall hatefulness: doe they thinke to be honoured of men? Oh yes, with Churle and Carle and Cormorant, and such deformed titles. *So then, I will seeke no better wealth then a quiet Conscience, nor greater pleasures then heauens excellencies. Stand far then filthy Couetousnes from me: Ile be no Carle no Kite, no Cormorant, but a liberall Christian, a liberal Christian is my name, and a liberal*

*rall Christian is my title,  
& Christianity which loues  
liberallity shall be the onely  
hope of my aduancement:  
For my names sake I cannot  
loue thee, and for my ma-  
kers sake I must and wil de-  
test thee.*

## 47

**I** Haue often thought  
eating, drinking, and  
stuffing the carcasse, a  
shrewd burden and intol-  
erable yoke; it dulls the  
cheerfull limbs, and hales  
the body to vnworthy  
seruitude:



seruitude: to long and strong diseases, to over-pressing pangs, and after to vntimely deathes: it bemires the thoughts of the soule deeply in the trade of vncleannesse: it hinders the vigorous minde from feeding on higher thoughts. *The eternal God forbid then that I should so bee fettered, Let mighty beasts be stalled and fatted with their dainty variety. I will take a more happy resolution, and strike such fast friendship with sober moderation as my minde shall bee a free waister*

maister to entertaine whole  
armies of beauenly thoughts  
and my body a ready servant  
forth-with to welcome such  
noble gnefts. I will thinke  
it foule scorne to yeeld my  
sanctified body to such ini-  
quity. And I will not bee  
such an enemy to my selfe,  
as to imprison my selfe, or  
to defile my selfe with grosse  
impurity.

**S**OME Vertues among  
foule Vices, are like  
Pearles

Pearles in a dunghill. I haue knowne some of exceeding good parts, full of wittinesse, admirable for tongue delight, indued with cleere vnderstandings and hony-flowing speech, and almost e- uery way so excellent, as if a man would make a discription of them, a man might set such a note vppon them, as might make them very notable vnto you: yet their, exceeding worldli- nesse with their close hy- pocrisie, hath altoge- ther disgraced the other  
assem.

assembly of their most commendable vertues, no otherwise then ragged penurie oft ouerthrowes a louely beauty. I will labour therefore that euery part of my life may be an ornament to me. And as I loue not a ragged rayment for decency, nor a patcht payment for mony: so neither like I to tender a torne life to Gods diuine excellency: but bearing shewes in my countenance of honesty and well mindednesse. I will resolve in all things to be blamelesse.

49

**I**F cruell and fierce  
beasts did range in  
dangerous sort anongst  
vs, wee would carefully  
prouide good defences a-  
gainst such mischiefes,  
giuing those beasts ma-  
ny mortall and manfull  
wounds, how maruellous  
a matter is it then, that  
when the horrible foule  
Diuell, like a ramping  
and roaring Lyon, furi-  
ously prosecutes vs, wee  
imploy not our endeauors  
to

to his ouerthrow , but  
suffer him to fasten his  
clawes ( most cruell im-  
pressions of wonderfull  
passions ) vpon vs. *Oh thou*  
*in whom all power and de-*  
*fence is harboured, teach*  
*me thy truth , a sufficient*  
*bulwarke against such mis-*  
*chiefes.*

---

50

**V**What hath man that  
may make him so  
lickerous of commenda-  
tion , his stout and cou-  
ragious heart, alas, as it is  
sometime

---

sometime valiant, so often it is ouerpressed with mighty passions of griefe and feare; his iudgement: why the deepest iudgement is oft mistaken, and grossly erres, reason being growne a seruant to passions: his sharpe wit? why the best wits are often troubled with vnper-swadable melancholly, yea many their wittes crackt with violent affections: his wisdom? what need he when he hath many Paragons: his braue beauty? why the state of the mind is better then  
the

the state of the body, and we know that aged wrinkles deface fairest faces. Lastly his riches or pleasures? why outward delights and fertill grounds are but halting helpes to decaying soules. *Lo then I will count my selfe vile, and know my weaknes to be unfit for any worthinesse: and if my friends in their speeches giue me any commendation, I will thinke they speake not so much of iudgement as blinded with affection.*



51

I Haue often scene a poore man inritchng his cloathes, and a wealthy man whose cloathes haue inritchd him: In the former, his best part is inward, in the latter, his best outward. *But truly I had rather bee in rude rayment, with an unspotted simplicity, then to bee set in highest dignity with folly.*

52 It

52

**I**T is great indiscretion  
to bandy against a pow-  
er inuincible and match-  
lesse, such power hath  
G O D : the valiantest of  
men that dare oppose  
him shall finde dismayd-  
nesse. They can no more  
auaile then the Emmor  
pull downe a Cedar : *I*  
*am resolved then to put my*  
*hand to euery painfull office*  
*that I may please my G O D,*  
*but I will neuer dare to for-*  
*E* *tise*

is the wickednesse to the pro-  
voking of him.

Oft haue I mused what  
monster wrought my  
harne in blunting if not  
breaking the loue of my  
deereſt & neereſt friends :  
At length I found that  
ſuſpition and facility to be-  
leeue all things, ruins  
friendſhip and batters the  
walls of the ſweeteſt and fir-  
meſt affections: oh then that  
ſome of my friends would  
be

be lesse suspicious, and not  
so credulous, that my choi-  
cest friends might not prone  
so unkinde and boystrous.  
It is a very sensible displea-  
sure to be refused of a deere  
friend.

54

**M**En are more dis-  
contented to see  
them-selues frustrated of  
things promised, then of  
those which are but ho-  
ped for: in the one there is  
but mishap, & they com-  
plaine onely of fortune

E 2

in

in the other contempt,  
and they challenge him  
that hath broken his pro-  
mise. *I will promise nought  
then but what I meane to  
performe, for I know the na-  
ture of man is more sensible  
of contempt then of losse.*

---

## 55

**T***He iust (saith God)*  
*shall liue by faith.* I will  
thinke then euery daie  
I rise I haue no life, if  
I doe not walke all that  
daie by faith, doing  
nothing

nothing but that may  
seeme good in the eyes of  
G o d, and what I am ful-  
ly perswaded pleases him

---

56

**I**T was well said. *Kings  
Crownes doe not helpe  
them from the cruell head-  
ach : nor shooes of gold  
doth heale the gout.* Riches  
auaile not in the day of  
wrath, but righteousnesse  
deliuers from death, this  
is a receiued rule. How is  
it then young men wax so  
E 3 proud

proud of wealth and present age so lofty. An aged Gentleman of an approved goodnesse could say. *That this boyish braverie would bring one daie a perplexed minde.* How shall wise men like then such Gentlemen as be earnest in euery present humour, and make themselves braue in their owne liking. Oh bee they not like a bubble blowne vp with their owne small-proud breath and quickly shall be broken with a greater. *Had I then millions of gold I would thinke*  
*that*

that these outward pleasures would *smallly* pleasure my soule: Small greatnes heere, if guilty conscience neere. *I thinke it greater greatnesse to get the surest kingdome.*

---

57

**E**Xperience hath taught me, Miseries doe oft begin when as they seeme to end. Haue I not known some discarded after many notable deserts, which was the more notable to them because they fell

E 4 from



from excesse of fauour  
from a heape of sweetes  
expected, to a heape of  
sorrow, rejected. Haue I  
not knowne sorrow  
creepe suddenly amidst  
ioy, whiles friends treat  
of marrying, newes  
comes of death. *I thinke  
then there is not any man,  
but may haue more harme  
then hee hath had good. If  
hony come then and the  
sweetest pleasures, I vowe  
to looke for change, and to  
expect, that Sorrow like a  
Beare is ready to giue mee a  
shrewd imbracement.*

58

[T is vsuall amongst men  
to accuse *Nature*, or else  
mens company, or to cast  
their complaints on the  
euill times, or some way  
or other to deminish sin,  
and to forme for them-  
selues substantial excuses.

They are cunning to find  
pleasing names for things  
which are bitter and  
nought. But alasse this is  
nothing. Hee that will  
breake with his friend ne-

E 5.

uer

uer failes to finde occasions, so may wee a thousand, if wee will breake with GOD. I protest I will neuer doe so. No remembrance of others noughtinesse, shall delight mee to guild over my guiltinesse, if it should what did I else, but make my scratchings incurable wounds.

59

I Haue often obserued  
that many mornings  
make

make gilden shewes of  
good meanings, and yet  
afterwards clowdes haue  
risen powring out water  
and blacking ouer all the  
face of heauen. Surely  
not vnlike haue I seene a-  
mong the sonnes and  
daughters of men. Lord  
what glittering shewes  
haue I beheld, whence I  
haue discied the foulest  
and blackest heart? What  
calmenes of sea? whence  
sodainly hath rose out-  
ragious waues: what louing  
company? milde mouth?  
hony words? when vnder  
all hathi closely beene  
dissem.

dissembled a cruel minde:  
Lord shield me from such  
vgly beasts, whom thou  
wilt one day sling into the  
pit of hellish darknesse.  
*I know there is no danger  
carries with it more horror  
then this so aduerse to thy  
truth. Keepe me therefore  
from this desperate daubing.*

---

60

**I** Niuries done to faith  
and reputation, are not  
easily repaired, nor re-  
com-

compenced, yet men through desperate ambition do oft commit this outragious wrong: what euill surmises, shrewd suspicious mad meditations be in some? which being carried with the current of this disposition, doe receiue all thinges with the hardest interpretation, condemne all men of euill, because their minde hath no eye to espie goodnesse? But what is there not but in hard wrested constructions may bee counted a blot: so men of incomparable

nable worth may be debased. *I vow to drive away such beastly furies, and to scowre my head of such surmises, least they bee an unhappy occasion of staining my brothers reputation.*

61

**T**He tongue wel tuned makes most pleasant musicke, and is to man a principall ornament: but men haue made it a very false Embassador deliue- ring affections whereof their heart is vtterly void.

What

What dolorous discour-  
ses shall you heare when  
heart within hath mighty  
delight? what mighty de-  
lights when heart with-  
in makes dolorous dis-  
course? What kindly  
termes tongue turneth  
out, when malicious mat-  
ter is wrapt in secrecie?  
What mallice in mouth  
when kinde conceits with-  
in? What coy and thun-  
dring speeches oft deny a  
thing, when the heart with  
dumbe eloquence desires  
it. And are not these now  
excellent people? The  
false Embassador must  
bee



bee cut off for his presumption, so let the tongue of such bee cut out that talke on such a fashion. *Ile tune my tongue aright; if sighes hearty sorrow sounds, if cheerefull be my heart, my tongue shall shew it.*

---

62

**C**Hrist was more pure then the nicest eye can finde a spot in, his iudgement sound, his affections spotlesse, his inward

ward worthinesse shined  
through the foulest mists.  
No maruell if hee bee set  
for our example. O rare  
example! not to be hoped  
for of any other. Away  
from me all yee that de-  
light in horrible foulenes:  
I delight not in your vn-  
pleasant company, your  
life is rusty and ilfaured.  
*I wil cast mine eye to my be-  
loued Saniour: hee was full  
of beauty, sweetnes, and no-  
ble Conuersation.*

63

**T**He haughty heart of man thinkes it foule scorne willingly to submit to bee ruled by Gods teachers : they nourish themselves in ouermuch vaine hope : But did they know and acknowledge their value , what heart so hard , and eare so barbarous , but would bee imployed to heare and yeeld. Would men would giue resolute refusalls

falls or happy resolutions  
to heare his voyce. *Ile*  
*tread the path let them now*  
*follow. Speake Lord for thy*  
*seruant heareth: what thou*  
*biddest be done I resolve to*  
*undertake.*

64

**C** Once it is much: some  
thinke so highly of  
their owne, as others can-  
not reach vnto them, but  
if they bee crost with bet-  
ter Conceits, then burst  
they

they out into rage and  
bitternesse, such trouble-  
some effects selfe-conceit  
breeds : Then will they  
lye and sweare to get ad-  
uantage : But by their  
leauē who so tells a lye  
and ads an oath : I count  
his conceits deceits, and  
I esteeme him weake in  
witte and vile in consci-  
ence. *O Lord then let me  
not brag much of any wit I  
haue, least while I would  
shew my selfe witty, I de-  
monstrate a heart too farre  
possessed with folly.*

65

**A**Ll men couet to bee Best, fayne would we surpasse one another, but the wronge course is taken : Hard sayre, great iournies, dangerous attempts, mischiuous Councells, vnmercifull force, mortall wounds are vnder-gone and vnder-taken, and all to bee Best, that is forsooth to bee richest : But alas it is not so, hee that sinnes least is the

the best man, and he that  
sinnes most is the worst.  
*Oh then, I will flye from  
sinne, and I will account my  
self excellentest, when from  
sinne I can stand the far-  
thest.*

66

**V**Vhen learned men  
come amonge  
rude & vnskilfull swaines,  
they many times haue  
not ordinary courtesie  
from them, yea often  
they haue giuen vnto  
them

them an vnkind and  
shrewd welcome, I mar-  
uaile not at it, for be-  
tweene them and vertue  
there was neuer knit a fast  
frendshippe by any edu-  
cation. Their witte is so  
base they cannot con-  
ceiue the beauty and  
sweetnes of a learned life:  
But though such loue to  
drinke on the draffe, let  
my life bee spent among  
the learned breasts: For  
this I know: *Hee that lea-  
ueth the learned to line  
with the ignorant may hap-  
pen on some wealth, but hee  
shall neuer bee wise.*



67

Who so hath gotten  
vertue possesses a La-  
dy of great beauty, and  
such a beauty, as shewes  
forth the beames of wise-  
dome, where euer it  
comes. Indeed deepe  
sorrowes, strange wrongs,  
often mightily darken her  
excellency for a time. But  
as the excellent and swift  
running Sunne quickly  
breakes out, and kindly  
cheeres the short and  
sweet

sweet nibled grasse, so Lady vertue quickly adorns her owner, and well arrayes him with most pleasant grace. *Lord giue mee vertue then rather then the exquisitest dainties and daintiest varieties, that high conceits can fancy.*

68

**I** Hold it a base thing to be straitened by vnworthy seruitude, a man can not then goe to behold delightfull prospects, nor

F

step

step aside to haue his sorrowfull minde supported. Hee cannot walke to heare the cherefull and well tuned Birds, or to see the pretty Lambes with bleating oratorie craue the dammes comfort, limited he is, and he must giue attendance. But more base I deeme it, when Sathan so shall fetter a man, that hee may not behold Gods holy Temple, where hee may haue his sorrowfull soule solaced with Preachers breath, more sweete then South-west winde, that

that hee cannot heare  
Gods sweete wel-tuned  
Birdes , nor see Gods  
Lambes desiring milke.

---

69

**D**Eath strikes to some  
a dreadfull terrour,  
others are not moued  
at his terrible counte-  
nance , but by their  
hardines despise death.  
Some when hee comes  
giues him a cheereful wel-  
come. The first is base and  
F 2 seruile

seruile, the second is courage without skill, the third is truly valiant. Lord giue mee a resolute heart that when I shall bee dangerously sicke I may not faint: Let mee haue courage guided with skill, and skill armed with courage, that when death shal cast his ruffull dart, I may giue thee my heart, and leauing this world, I may feed my mind with higher thoughts, and more excellent contemplations, longing to be in heauen, my delightfull country and my heauenly dwelling.

70

**H**Onour oft fetches  
his earth where hee  
will grow from out of the  
popular sort: so lowe  
dunghills are fetcht to  
fairest fields: but whiles  
the poore earth is thus  
exalted, it gets a new qua-  
lity, and holds no more  
his former, then the child  
that hath leaue to play,  
holds the last part of his  
lesson. *Times alter natures,  
& honors change manners:*

F 3

So

So such as haue disdained  
all chamber delights, now  
like and entertaine them  
with pleasant discoursing.  
Those who would not  
thinke a thought, that is  
not weighed by wisdom  
and vertue, now can che-  
rish most abominable  
actions. *O Lord though  
thou shouldst set mee high  
yet let me know a vertuous  
heart will neuer yeeld to  
villany.*

71

**F**riendship now a dayes  
is so rare , as it is to  
bee doubted whether it  
bee a thing indeede , or  
but a word , most make  
loue to others , and yet  
loue no body but them-  
selues: sweet termes and  
kindest courtesie , things  
ordinarye , when yet  
their heartes within bee  
naughty. But howsoeuer  
their walke bee close,  
yet often-times their

F 4

owne



owne feet betray them,  
for they themselues vtter  
themselues to be but ene-  
mies. O il employed cour-  
tesie! *I beare great honour  
to a friend that is hearty,  
but Lord let me loath hip-  
pocrisie and all such hu-  
mane inhumanity. I know  
some friends whose wordes  
bring forth actions, God  
blesse them, and continue  
them vnto me, but if euer  
it fall that I loose them, I  
shall haue hearty mourning  
for the losse of their sweet  
conuersation.*

72

**G**Od is too strong for my poore power to resist, hee can either with cunning or with force, or rather by his cunning force disfigure and deface me: as he gaue me a timely birth, so hee can giue mee an vntimely death.

*O then how great soeuer my other busines bee (Oh most mighty God) I wil most willingly wait on thee, though my weake body bee as a rui-*

F 5

nous

*nous house, yet thou canst  
make mee dwell in safe-  
tie.*

73

**I**N my time I haue met  
with strange and vn-  
pleasant changes. Oft I  
haue found ouer-vehe-  
ment constancy hath pro-  
ued sodaine Apostacie,  
and pleasant company  
turn'd to be the forgers of  
folly. This hath made me  
cry out. *A constant Louer  
is an admirable Creature.*  
But

But though such bee the times. I am resolved to carry my selfe in all my demeanour, so constantly that I will indure any extremity, rather then in her sweetest growth to destroy vertue.

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## 74

**I**F Hippocrites bee once vnmasked, fame will bee verie prodigall of so notable an accident: and all will vnderstand what before the fortifi-

fortifier of wickednesse  
had concealed . It will  
make mountaines of their  
finnes, and ouer these the  
hipocrite as a tossing and  
tottering ship on wallow-  
ing waues, shall mount a-  
loft to be straight carried  
downe to the pit of hel-  
lish darkenesse. Thus shall  
they bee carried by the  
tirranny of fumes blast.  
And the longer they liue  
in sin, the more wayward  
will fame bee to them.  
*Lord keep me from all close  
dissembling that such out-  
ragious waues may neuer  
shake me.*

75

Sometimes with heed-  
full obseruation I haue  
beheld the water Spani-  
ells sport: he hunts the di-  
uing Ducke, he waites to  
spye her rise againe, hee  
swims, he snuffles, hee in  
weedes himselfe, and all  
to please his maister and  
make him sportfulnesse.  
O what a wretch is man  
that imitates not this  
Creatures dilligence!  
*Even with my strongest de-  
sire*

*sire, I wish I may shew more  
sedulity in serving my fa-  
ther heavenlily, least this  
Creatures dilligence doe  
shamefully condemne me.*

76

**M**Any vile things we  
see, to which wee  
are carried with an ea-  
ger and impatient delight  
which things whiles thus  
we disorderly leue, wee  
disguise our bodies and  
disfigure our mindes but  
then

then especially if led with  
 swiftnesse of desire, any  
 thing crosse vs. *Loue crost*  
*is a monstrous Lyon:* and  
 like a valiant beast with  
 open lawes it teares vs. *I*  
*haue said in my heart then*  
*I will looke to my wayes my*  
*desires shall bee to thee O*  
*Lord. Not whatsoeuer likes*  
*me shall bee beutifull, but*  
*what likes thee shall bee to*  
*me delightfull.*



77

**T**His world is soe far  
possessed with securi-  
tie , that nothing is so  
strong can purge it of  
that infection. The Mini-  
sters of God leaue no-  
thing vn said which their  
wit can make them know,  
or their deepe loue to  
people can require of  
them yet nothing auailles.  
They vse more cunning  
intreating for mens a-  
bode in Gods holy feare,  
then

then any greedy Host can  
vse to a well paying pas-  
senger. Yet cannot their  
prayers preuaile. Yea  
Gods rod deeply wounds  
and oft he wounds againe  
and rubs vs with greefes  
afresh, yet such is security  
in men, as they can no  
more lay it from them,  
then the Crow can bee  
perswaded by the Swan  
to cast off all his blacke  
feathers. *But Lord let mee  
remember, a child that  
feares not the rod, will  
hardly proue gracious,  
and men that liue secure-  
ly and feare not God will  
bee*

*bee in Hell, ere they bee  
aware.*

78

**I**T cannot be imagined  
how well some haue  
conned the lesson of se-  
crecy. They are so artifi-  
ciall, as they cannot be  
hunted out of their villa-  
ny. They can beare shewes  
in their countenance of  
honest and well minded  
men and with seeming  
vertue satisfie others  
when

when no goodnesse is  
nourished in their hearts.  
These steale sinne, and  
none must know it, nei-  
ther must any fame bring  
it to our eares. But doe  
these persons thinke to  
see Heauens excellen-  
cies? or thus to delude  
and mocke Gods Holy  
Maiesty. *Oh no, stolne  
sinnes are sweet if the stea-  
ler could scape, but hee  
shall be catcht and so shall  
pay for his hunting.*

79

**I**T is strange to see the vnmanlike cruelty of of mankind, for many are so tyrannically ambitious, as they thinke their maiesterhoods nothing worth, vnlesse they doe iniury to the vertuous. Hence to holy ones are stired vp wronges and griefes intollerable. They are misvsed, slandered, belyed and what not? Their tables are serued with bitter rootes and

and furnished with fallers  
of wormewood: A foole  
and a knave cannot take  
thought, whilst an honest  
heart is full of sorrowes.  
But sure it is. *A noble cause  
eases much a grievous case.*  
This is the Godlies golden  
solace. And though  
man to man bring misery,  
yet comfort enough in  
this, if thou be free from  
iniquity. *If I meet then  
with Helhownds that crosse  
mee, yet Ile take heed that  
sight of sin doe not also tesse  
mee.*

So Young

80

**Y**Oung Gentlemen many times are carried with ouer.vehement desire to see and behould the rare sights of forraine nations : therefore they take great iournies strang courses, vnder goe oftentimes vnpleasant companies : and sometimes get mortall wounds and cruell executions . They oft goe so farre as they neuer returne , meeting  
with

with vnexpected mis-  
chiefs, But as for me I wel  
can say. A farre trauai-  
ler seeth much but hee  
that goes to Heauen  
makes a happy iournie.  
*The rare sights of this  
world shall neuer so  
please my fancie, as they  
shall draw mee from the  
rauisling delights I see  
in diuinity.*

81

SInnes committed cause  
mighty grieke to a  
holy



holy heart : but God teaches his how to drive away the extremitie of sorrow, and to obtaine abundant ioyfulness: sight of sinne with narrow eyes: humble submission for deadly deedes: vehement desire for mercifull fauour, strong resolutions of future obedience make a sweet electuary to chase away griefes furie. An electuary comfortable indeed, for so the sinner escapes his deadly danger. *Yet this I haue alwaies thought, the escape out of sinns danger is comfortable,*  
yet

*yet to keepe quite out of it,  
is a heape of wisdom.*

82

**M**Any men in this world haue goodly portions, which yet are vnfit for the meanest consultations. How oft doe wee see wisdomes and vertues precepts, better followed by a beggar then by such as be richer, great ones often make a mocke at vertue, and many be fortunate that

G

be

be not wise. But who so happily hath this double portion, to follow vertue as well as riches. I shall blesse my eyes with that ioyfull sight, and shall esteeme such as most pretious iewells.

---

83

**W**Ee see many rich men fairly and handsomely attired as though they were children of the Summer, they possesse faire fieldes, ride on milke white

white horses, sit in coaches richly furnished in black and red and all variety. Surely most comely sights, and such as calls the ruder eye to view them. Yet the godly wise can see that many of these are vilely foule and vn-hansome in their mindes and soules, in the workes of God as slow as slowest Iades. *I wil deeme of these, as these vse to speak of their horses. A faire horse is comely to looke on, but if he prone heauy, hee is nought for trauell.*

84

**T** Rauailers whiles they  
iournie , some-time  
they step into delicate  
greenes and most plea-  
sant grounds cunningly  
be set with trees able to  
shelter from a shower,  
sometimes they walke on  
barren heathes , where if  
sturdy stormes doe come,  
they can finde no redresse.  
Loe such is the life of man  
now faire , now foule,  
now sweet , now sowre,  
now

now greene , but strait  
 mirie : sometime full of de-  
 lectation , anon turmoy-  
 led with affliction . *But*  
*since I must trauaile*  
*through this worlds wilder-*  
*nesse. I resolute to account*  
*my afflictions as my necessa-*  
*ry businesse yea and on good*  
*experience I speake it. The*  
 Stormes of affliction  
 scoures the faithfull , and  
 happy shall he be indured to  
 the end.

85

**I**T is a wonder to see,  
how deuoutly religious  
many seeme to be, which  
yet are nothing so. They  
will shew a most pure and  
dainty complexion (so  
that the viewer shall bee  
wonderfully mistaken )  
and yet bee most vile in  
their conuersation. Stay-  
ed thoughts and vertuous  
wordes shall yeelde you  
proofes of their goodnes,  
but in the vitermost euent  
of

of matters, all proues a rotten Carkas. My care shall be then that my deeds shall be sutable to my words. And I will testifie that as I thinke and speake, so I desire to doe vertuously, for els my enemies may rightly say, great boast & small rost makes a cold kitchen.

86

**VV** Here Lady Vertue takes vp her lodging, Dilligence waites on her with most  
G 4 hum-



humble seruice, but idlenes is shut out of doores, she dares not speake, nor looke(as from her miserable selfe)vnto her heavenly highnes: for her steps are too slowe to follow vertues traine, and therefore shee denies her seruice. *I resolve then to be full of sedulity, that I may keep Lady vertue company. I will not bee like such Gentlewomen that marre their complexions, and conditions with lying long in bed, when as they might haue made a handkercher by that time they rise.*

87

**T**O set out strifes is a matter to monstrous for my capacity: I haue earnestly besought some for peace when they haue burst out to fury and shewne far more stirring motions to iniquity. But are not these worse then flies & more absurd then Ants. The flies liue together in swarmes, and the Ants liue quietly in heaps but men can hardly make

G 5

a

a company to liue in quiet. *But O Lord let me inioy peaceablenes, while others are ouercome with strifes tediousnes.*

## 88

**I**F we see faire and beautifulfull persons, we are oft vehemently carried with shews of affectiō to them: wee then take liberty to loose the raines to our senses delights: and our reason now seruile to passion accepts no satisfaction without inioying. *But O how oft haue I beene taught that*

that poysoned drinke maybe  
in a golden cup. when I see  
then a woman of beauty, Ile  
watch if I can spy any vertue:  
If I descry none, Ile not care  
a straw for her company.

---

89

A Blessed man he is that  
hath such qualities as  
he is beloued in all good  
companies, & whose soci-  
ety draws to godlines: but  
cursed are those whose  
foule courses cary men to  
wickednes. To which not  
onely nature bends them  
but

---

but the base bringing vp  
they receiue at their Pa-  
rents hands confirmes  
them. *But if hee that sets a  
a traveller out of his way  
commits villany, so these  
drawing out of the way of  
heauen, shall smart for such  
iniquity.*

90

**T**He children of God  
me thinkes are full of  
beauty: I finde in them  
most louely sweetnesse.  
Lambes they bee, and  
therefore

therefore gentle, Doves  
they bee, and therefore  
simple. The wicked mee  
thinkes are full of deform-  
mity: I finde in them  
most loathsome bitter-  
nesse. Dogges they bee,  
and therefore currish,  
Swine they bee and there-  
fore swinish. *Oh then I  
will much and greatly de-  
light in the blessed Saints  
and detest the cursed doers.  
For the Lamb and the Dove  
are two pretty Creatures,  
but the Dogge and the  
Hogge are sullen beasts.*

91

**T**He dainty varieties of  
pleasing delights that  
be among the wicked,  
draw mens minds with  
easie content to vanitie:  
sometimes short and sud-  
daine delights : some-  
times long and pleasant  
deuises are offered, but all  
be higher points & staires  
to sin, oh that man knew  
the great growing of the  
stinking weed of sin: virtue  
growes not without ex-  
quisite

quisite labour, sin alone  
& willingly: vertue springs  
after a long season, sinne  
quickly & in a short space  
gets vp; yea sin though but  
a sparke sets all on fire pre-  
sently. *I purpose then that*  
*mine eies shalbe watchfull*  
*and my heart resolute, that*  
*not the least weed of sin shal*  
*grow in me, for I see of a lit-*  
*tle kernell growes a great*  
*tree, of a little spawne a*  
*great fish.*



92

**T**He outward duties of Gods seruice, I see haue long & holily beene obserued by many: but the inward and hearty duties I feare mee of a few. Call vpon our formalists to practise some noble deeds of vertue: heereto you shall find them finally enclyned. But did they serue **G O D** aright, their minds so well trained and long exercised in vertue, would

would giue some rare  
demonstration of it. *As  
for me, I euer wil conceiue,  
To goe to Church for fash-  
ion is an abuse of Religion,  
and to pray without deuoti-  
on, is breath to no pur-  
pose.*

93

**S**Vch heaps of sorrows  
accompany this life as  
require a vertuous resolu-  
tiō of mind to passe them  
ouer: sometimes heauines  
of heart assailes vs, strange  
stories

stories scarre vs: dangerous sicknesse afflicts vs, and wee cannot be quiet, but long to be in our delightfull country and heavenly dwelling. Hence this hath bene my resolute thought. He that will hould out the yeare must bide the winter and summer, and he that will goe to Heauen must indure the miseries of this world.

[F wee could behold an armed man of an extreame

treame and vnresistable  
force whose violence a  
thousand thousand could  
not withstand; it would  
breed in vs some maruai-  
lous contemplations: but  
greater & extremer force  
and violence wee know in  
sin, yet we are no whit a-  
mazed at it: Angells in  
heauen, men on earth, are  
weake to conquer sin. But  
thanks be to Christ that  
hath gotten victory. *But  
since sins force is so violent:  
Hee rufully eye him, but not  
come nigh him. A sword  
hath a sharp point, and a  
Cannon a great force,  
but*

*but let them alone and they  
will doe no harme.*

## 95

**S**Vch is the foule baseness of Man, as the very beasts out stripe him, yea and in many things doe teach him. Some hypocrites there be artificially smoothing vp and smothering sinne which haue not art enough to learne to auoid it although the dumb creatures instruct them. Haue

I not see a dog reioyce  
at the sight of his Master:  
when his vnchast Mistris  
will frowne at his com-  
ming home? Oh fact full  
of wretchednesse, fuller  
of disgrace, and fullest of  
guiltinesse. *Oh Lord keepe  
mee that my affections be  
not drunken with such beast-  
ly sinnes, and that I may not  
be gouerned by them.*

---

**VV** Ith vnspeakeable  
griefe I haue  
thought

---

thought on the abominable wrongs offered by cruell men to GODS poore Saints, that should haue greatest kindnesse: Poore hearts by lofty spirits are broken with vnkindnesse and affliction. Yet comfort comes from aboue, which cheeres their vitall spirrits. But oh how these throughly wound their consciences and will God suffer these wrongs? Oh no, but he will shake the seat of these secure Tyrants. *Me thinkes they are worse then souldiers stabd at heart. For hee that is wounded*

wounded at hart hath made  
an end of his daies : but hee  
that hath a wound in his  
soule knowes not when to  
end his sorrow.

---

## 97

SVch as were neerely ac-  
quainted with sinne: and  
haue discarded it, know  
the poysonful disposition  
of it : it spreads it selfe as  
dead poyson in a cup,  
and like a plague infects  
the soundest persons, ver-  
tue is not so spreading,  
not



not so speedie in conueying. I marnaile not then, why so many be bad, and so few good. It is because truth hath much a doe to be beleened, but a lie runnes farre before it be stayed.

98

**O** Full often hath my breast swollen with eager desire of heauen, for when I beheld the earth, mine eyes (being my diligent intelligencers) carryes me to much discom-

comfortablenesse : In this world weepings and mournings, changings, and turnings, vanity and folly euery where abounds, and he that is in highest estate euen as a poore wretch with languishing steps runs fast to his graue: But in heauen are all incomparable excellencies and vneffable dignities. Oh sweet and noble place to bee in. He be more glad then Children be of sweet meat to go to such a country, and to dwell in this neuer enough praised City. The vigor of

H

mens

mens wit, that can shew it selfe in any subiect, must here be blunted: they cannot speake enough of this euer-noble City if they compare it with the country, they shewe therein most rude simplicity, if with the Court. Alasse a Rich Court is a goodly sight, but he that lookes vp to Heauen will not care for the world.

**W**Ho so when they see  
good can loue it, and  
affect

affect it. I count such persons my principal friends, whose acquaintance I would not superficially entertaine, for sure there is no ioy in our life if we inioy not such companions, with such I learne holy helps to heauen, and happy resolutions, with such I am instructed to conquer passions, but he that flies from good and scoffes at God I count him already with the Diuell. And though hee walke in the world yet he hath a hell in his conscience. *This shalbe then*

H 2

*mine*

*mine earnest intreaty vnto  
God, that such good and  
worthy friends which bee  
this worlds comfort, may  
not bee drawne away from  
me by my bad desert.*

---

100

**M**En haue in vse a  
two-fould Glasse:  
One most for the proud  
Man, the other for the  
Wise. The proud man  
whiles hee lookes in his  
Glasse, waxes the prou-  
der: The humble whiles  
on

on his, he waxes the wi-  
fer. O Lord grant, while  
the proud Mans Looking-  
Glasſe makes him the prou-  
der; my Houre-Glaſſe  
may make me wiſe to  
remember my  
ende.

(.)

FINIS.

